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II.—COLLATION OF THE BRITISH MUSEUM MS EVAN. 604.

(FOR ST. LUKE.)

The MS of the Gospels numbered 604 by Drs. Burgon and Scrivener (British Museum, Egerton 2610) has such a remarkable text, at least in certain portions, that it seems desirable to lose no time in recording what has been already observed of it. I have carried on the collation of it whenever, during the last two years, I have been able to get a few days' work in London; but this has not been very often, and I have only completed St. Luke's Gospel and about half of St. Matthew's.

The age and appearance of the MS have been already described; only I would observe that the statement¹ is scarcely accurate, that "certain proper names of places (*e. g.* Gabbatha) are subscribed throughout by a hooked straight line." In certain chapters, especially towards the end of each Gospel, some words (mostly, but not all, proper names) are so subscribed; but the fact has little importance. From the color of the ink and quality of the strokes I feel quite certain that the marks are by a hand of much later date than the MS itself—I think of the 15th century; as some glosses, which show the handwriting, were plainly written with the same pen and ink. I believe these marks were made in Western Europe; for in the margin against XI 2, 3 is written *Oró dōmica*. However, I feel less certain that these words are by the same hand that made most of the marginal notes, than that it was the same hand that (sometimes on the same page) wrote the significant Greek words, and made the conventional signs, both in the margin and amid the text. The only other hand that seems to have altered the MS was the contemporary *διορθωτής*. Without pretending to be an expert palaeographer, I feel pretty confident that the second hand's corrections in ink are in the same writing as the gilt *τίτλοι*. This should be noticed, because his corrections are usually confined to the filling up of *lacunae* like those in VI 48-9, where one asks whether the omission was from carelessness, or

¹ Scrivener's Introduction to the Criticism of the N. T., p. 243, ed. 1883.

whether it existed in the exemplar. But the former view is the less likely, as in other respects the MS seems to be carefully written: the accents and adscript are tolerably correct, and obvious errors of transcription rare. The punctuation also is systematic and intelligible. Quotations from the O. T. are marked in the margin by ξ. For ordinary stops a simple point is used, with power varying as it stands above, on, or below the ruled line along the tops of the letters. But occasionally the sign (;) is used, especially where it is open to doubt whether the sentence is really to be taken as interrogative or not. It seemed worth while to record these, while mere deviations from modern usage in punctuation or accentuation are omitted, unless where they occur in the midst of real various readings. Obvious slips of the pen are also omitted; and so are peculiarities of spelling and cases of the superfluous final ν: also the σ of οὔτως, which is almost universal. But the distribution of the ν is worth observing. It occurs 102 times in the first twelve chapters of the Gospel, 15 times in the last twelve; always in the third person singular of verbs (εἶπεν 71 times out of the 117) except VI 2 (σάββατον). This is without counting the anomalous ἐξηράνθην in VIII 6. The form εἶπαν occurs 4 times in the former half of the Gospel, once (XIX 25) in the latter; ἐώρακαν once, in IX 36. When the character of the text in the two halves of the Gospel is noticed, it may be thought that these differences in the spelling have some significance. I proceed to give a complete list of the substantive various readings of Cod. 604 in St. Luke's Gospel. The standard of the collation is Stephens' text reprinted by Scrivener.

- | | |
|--|--|
| I 5. καὶ ἡ γυνὴ αὐτοῦ] καὶ γυνή
αὐτῷ | 28. ὁ ἄγγ. πρὸς αὐτὴν] πρὸς αὐτὴν
ὁ ἄγγελος |
| 7. —ῆσαν. | 33. τοὺς αἰῶνας] τὸν αἰῶνα |
| 10. τοῦ λ. ῆν] ῆν τοῦ λαοῦ | 34. Post ἔσται + μοι |
| 13. Post ὁ ἄγγελος + κὶ | 38. ἀπ' αὐτῆς ὁ ἄγγ.] ὁ ἄγγελος
ἀπ' αὐτῆς |
| 15. κυρίου] θῷ | 50. εἰς γενεὰς γενεῶν] εἰς γενεὰν
καὶ γενεάν |
| 19. καὶ ἀπ. ὁ ἄγγ.] 'Ο δὲ ἀποκριθεὶς | 55. εἰς τὸν αἰῶνα] ἕως αἰῶνος |
| †21. —ἐν τῷ ναφ. αὐτῷ est in
extremo versu, nullo se-
quenti puncto. | 59. αὐτὸ] αὐτῷ (mox τὸ pro τῷ,
ut potius per incuriam
scriptum videatur. Sed
notabile est, alios codd.
utrumque habere.) |
| 25. —τὸ | |
| 26. ὑπὸ] ἀπὸ | |
| 27. Post οἴκου + καὶ πατριᾶς
—ἐνλογ. . . . γυναιξίν. | |

63. ἐστὶ τὸ ὄνομα αὐτοῦ] ἐστὶ (in
calce pag.) ὄνομα αὐτῷ

66. —οἱ ἀκούσαντες

69. —τῷ

II 1. ἀπογράφεσθαι] τοῦ ἀπογράψ-
ασθαι. Item—ψασθαι in
v. 3.

2. —ἡ

4. —εἰς ante πόλιν. Post ἰου-
δαίαν, est punctum infra
lineam: tum relictum est
spatium trium literarum
capax; sed non videtur
esse rasura.

5. —γυναικί.

7, 12. —τῇ

9. —ιδού

10. —ὁ ἀγγελος

11. —σήμερον

*13. ἀγγέλῳ] λόγῳ

15. —καὶ οἱ ἄνθρωποι

17. ἰδόντες δέ] καὶ
—τούτου

20. ἐπέστρεψαν] ὑπέστρεψαν

21. τὸ παιδίον] αὐτὸν

25. εὐσεβῆς. (sic)

τοῦ Ἰσραήλ] τῷ Ἰηλ'.

33. Ἰωσήφ . . . αὐτοῦ] ὁ πῆρ αὐτοῦ
καὶ ἡ μήρ

37. —ἀπὸ

38. —καὶ ante αὐτῇ

43. ἔγνω . . . μήτηρ] ἐγίνωσκων
οἱ γονεῖς

44. —ἐν ante τοῖς γνωστοῖς

51. πάντα τὰ ῥήματα] τὰ ῥήματα
ἅπαντα

III 2. ἔπ' ἀρχιερέων] ἐπὶ ἀρχιερέωσ
—τοῦ

4. —λέγοντος

7. ἔλεγεν οὖν] ἔλεγε δέ

10, 12, 14. ποιήσομεν] ποιήσωμεν

12. βαπτίσθηναι] βαπτίσασθαι

14. εἶπε πρὸς αὐτοὺς] εἶπεν αὐτοῖς

16. μὲν] ἐν

19. —Φιλίππου

*†22. —ὁ υἱός μου

23. —ὁ

*ὥσει ἐτῶν τριάκ. ἀρχ., ὧν]
ἐρχόμενος. ὥσει ἐτῶν τριά-
κοντα

Vv. 24–38 duabus colum-
nis dispositi sunt: non ut
ediderunt Westc. et Hort.,
sed in hunc modum:

τοῦ ἡλεί τοῦ ματθάν (sic)

τοῦ λευὶ τοῦ μελχί κ. τ. λ.

26. ἰωσήφ ἰωδά

27. ἰωνάν ῥῆς (ἀ (i. e. ῥησσά)

28. ἰαδδί

29. ἰωρήμ

30. ἰωνάμ

33. + τοῦ ἰωράμ ante τοῦ ἐσρωμ

35. σερούχ

φαλέγ

IV 1. ἐν τῷ πνεύματι] ὑπὸ τοῦ πνσ
καὶ εἶπεν] εἶπεν δέ

4. —ᾧτι

—ὁ ante ἄνθρωπος (inter
calcem et verticem pagi-
nae).

5. —ὁ διάβολος

πάσας τὰς βασ.] τὰς βασι-
λείας πάσας

6. αὐτῶν] τοῦτων

7. Post ἐὰν + πεσῶν

σου παντα] σοι πᾶσα

8. —ὑπαγε . . . Σατανᾶ

—γὰρ

9. —αὐτὸν (post ἔστησεν)

—ὁ

11. —*ᾧ*τι
 16. —*τὴν* ante Ναζαρέτ
 18. —*ἰάσασθαι* . . . καρδίαν
 εὐαγγελίζεσθαι] *εὐαγγελίσασθαι*
 πάντων . . . *ἀτενίζοντες*] *πάν-*
 των οἱ ὀφθαλμοὶ ἐν τῇ συνα-
 γωγῇ ἦσαν ἐνατενίζοντες
 22. οὐχ . . . 'Ιωσήφ] οὐχὶ υἱός
 ἐστιν ἰωσήφ οὗτος
 23. αὐτοῦς, Πάντως] αὐτοῦς 'πάντας
 ἐν τῇ Κ.] *εἰς τὴν Καπερναούμ*
 26. Ἀμὴν λέγω ὑμῖν] ἀμὴν ἀμὴν
 ὑμῖν λέγω
 25. —*δὲ*
 ὑμῖν] *οὔτι*
 26. Σάρεπτα] ἄρεπτα
 Σιδωνος] *σιδωνίας*
 27. ἐπὶ Ἑλισσ. . . . 'Ισραήλ] *ἐν*
 τῷ ἡλ ἐπὶ ἐλισαίου τοῦ προ-
 φήτου
 28. πάντες] ἅπαντες
 29. —*τῆς* (ante ὀφρύος)
 εἰς τὸ] *ὥστε*
 33-4. —*λέγων* (inseruit manus
 recentior).
 34. σοί] σὺ
 35. ἐξ] ἀπ'
 36. θάμβος ἐπὶ πάντας] ἐπὶ πάντ'
 θάμβος
 38. ἐκ] ἀπὸ
 —*ῆ*
 40. πάντες] ἅπαντες
 41. κράζοντα] κραυγάζοντα
 —*ὁ Χριστὸς*
 42. ἐξήτουν] ἐπεζήτουν
 43. εἰς τοῦτο] ἐπὶ τούτω
- V 3. ἐκ] ἀπὸ
 5. —*αὐτῷ*
 τὸ δίκτυον] *τὰ δίκτυα*
 6. —*τοῖς* ante ἐν
 ἰχθύων πληθουσ] *πληθοσ ἰχθύων*
8. γόνασι τοῦ 'Ι.] γόνασιν ἰδ
 12. —*καὶ* ante ἰδὼν
 19. —*διὰ*
 20. —*αὐτῷ*
 23. ἔγειραι] ἔγειρε
 24. εἶπε τῷ παραλελυμένῳ] εἶπεν
 τῷ παραλυτικῷ
 25. ἐφ' ᾧ] ἐφ' ὃ
 27. —*καθ.* . . . *τελώνων*
 29. —*ὁ*
 τελώνων πολλὸς] *πολὺς τελωνῶν*
 30. οἱ γρ. αὐτῶν καὶ οἱ φ.] οἱ φ.
 καὶ οἱ γρ. αὐτῶν
 Mox scriba punctis verba
 πρὸς τοὺς μ. αὐτοῦ cum
 λέγοντες, non cum ἐγγύζον
 connexit.
 Post μετὰ + τῶν
 33. —*ὁμοίως*
 35. —*δὲ*
 36. + ἀπὸ ante ἱματίου
 + τὸ ante ἐπίβλημα τὸ ἀπὸ
 τοῦ κ.
 38. —*καὶ ὁμφοτέροι συντ.*
 39. —*καὶ*
- VI 1. —*τῶν*
 καὶ ἔτιλλον] *ἔτιλλον δὲ*
 τοὺς στάχνας, καὶ ἥσθιον] *καὶ*
 ἥσθιον τοὺς στάχνας
 2. —*ποιεῖν ἐν*
 3. εἶπεν ὁ 'Ι.] ὁ ἰσ εἶπεν
 —*όντες*
 4. ὥς] πῶς
 —*ἔλαβε καὶ*
 †—*καὶ ἔδ. καὶ τ. μ. αὐτοῦ.*
 5. —*οὔτι*
 6. —*καὶ* ante ἐν
 7. παρετήρουν δὲ αὐτὸν οἱ] παρετη-
 ροῦντο δὲ οἱ
 Post θεραπεύσει + αὐτὸν

8. καὶ εἶπε] εἶπεν δὲ
ἀνθρώπων] ἀνδρὶ
Ἔγειραι] ἔγειρε
Ὁ δέ] καὶ
9. οὖν] δὲ
ἀπολέσαι] ἀποκτείνειν
10. εἶπε τῷ ἀνθρ.] εἶπεν αὐτῷ
—οὕτω
11. αὐτοὶ δέ] καὶ
15. Ἰάκωβον τὸν τοῦ Ἀλφ.] καὶ
ἰάκωβον ἀλφαίου
18. ὑπὸ] ἀπὸ
25. οἱ ἐμ in rasura
—ὕμιν ante οἱ γελ.
26. οὐαὶ ὑμῖν] καὶ οὐαὶ
†—οἱ πατέρες αὐτῶν (inseruit
manus altera)
28. ὑμῖν] ὑμᾶς
ὑπὲρ] περὶ
29. ἐπὶ] εἰς
—σου post αἶροντος, † σου
post χιτῶνα
30. —δὲ τῷ
31. —καὶ ὑμεῖς
33. —γὰρ
34. —ἐστὶ
—γὰρ οἱ
35. —τοῦ
χρηστός ἐστιν] ἐστι γρηστος
36. —οὖν
καθὼς] ὥς
37. —καὶ (ante μὴ κρίνετε)
38. —καὶ bis
—γὰρ
39. πεσοῦνται] ἐμπεσοῦνται
40. —αὐτοῦ (post διδάσκαλον)
42. ἐκβαλεῖν in fine versus, non
post διαβλέψεις
44. —γὰρ (post ἔκαστον)
45. καὶ ὁ π. ἄνθρ. . . . λαλεῖ] καὶ
ὁ πονηρὸς ἐκ τοῦ πονηροῦ
- προφέρει τὸ πονηρόν· ἐκ γὰρ
περισσεύματος καρδίας λαλεῖ
κ. τ. λ.
48. —τὴν ante πέτραν
†—τεθεμ. . . . πέτραν, sup-
plevit manus altera.
49. ἔπασσε] συνέπεσεν
†—καὶ . . . μέγα, supplevit
manus altera.
- VII 1. Καπερναούμ] καφαρναούμ
3. —πρὸς αὐτόν
4. τὸν Ἰ. παρεκ.] αὐτὸν ἡρώτων
6. ἐκατόνταρχος] ἐκατοντάρχησ
pr. m.
—αὐτῷ
εἰμι ἱκ . . . στέγην μου] ἱκανὸς
εἰμὶ ἵνα μου ὑπο τὴν στέγην
†—διὸ . . . ἐλθεῖν, supplevit
manus altera.
8. ὑπ' ἐμ αὐτόν] ὑπ' αὐτόν
9. —αὐτον
10. —ἀσθενοῦντα
11. τῇ] τῷ
12. Post ἱκανὸς † ἦν
13. ὁ Κύριος] ὁ ἰσ
ἐπ' αὐτῇ] ἐπ' αὐτήν
16. ἅπαντας] πάντα ἐγγέρεται]
ἡγέρθη
17. —ἐν alteram.
21. αὐτῇ δέ] ἐκείνη
22. —ὁ Ἰησοῦς
—οὔτι
νεκρ. ἐγ. πτ. εὐαγγ.] πτωχοὶ
εὐαγγελίζονται, νεκροὶ ἐγεί-
ρονται
24. ἐξέληλύθατε] ἐξήλθετε
ω
25. ἐνδόξη (correxit, ut videtur,
pr. m.)
28. —γὰρ
—τοῦ Βαπτιστοῦ

31. —εἶπε δὲ ὁ Κύριος
 32. καὶ λέγουσιν] ἃ λέγει (vulgatum in margine scripsit manus recentior).
 33. ἐλήλυθε γὰρ] ἐλήλυθεν
 †—ἄρτον
 —οἶνον
 34. τελ. φ.] φίλος τελωνῶν
 35. —πάντων
 36. ἀνεκλίθη] κατεκλίθη
 37. γυνὴ ἐν τ. π., ἥτις ἦν ἀμ.] Γυνὴ
 τίς ἦν ἐν τῇ πόλει αμαρτωλὸς·
 καὶ
 39. —ἐν
 —ἡ
 —ἥτις
 40. Ὁ δὲ φησι, . . Διδάσκαλε] ὁ δὲ
 διδάσκαλε φησὶν
 42. —αὐτῶν
 43. Ἀποκριθεὶς δὲ ὁ Σίμων] ὁ δὲ
 σίμων
 44. —τῆς κεφαλῆς
 46. μου τοὺς πόδας] τοὺς πόδας μου
 49. οὗτός ἐστιν] ἐστιν οὗτος
- VIII 2. Μαρία] μαριάμ
 3. αὐτῷ ἀπὸ] αὐτοῖς ἐκ
 *5. σπόρον] λόγον
 ὁ μὲν] ὁ μὲν
 —καὶ ante κατεπατήθη (ita ut
 haec quidem verba paene
 verteres, “Quod cecidit
 secus viam conculcatum
 est”).
 αὐτό] αὐτόν
 6. ἔτερον ἔπεισεν] ἕτερος κατέπεισεν
 φυνὲν ἐξηράνθη] φυνεὶς ἐξηράνθη
 7. ἕτερον] ἕτερος
 αὐτό] αὐτόν
 8. ἕτερον ἔπ. ἐπὶ] ἕτερος ἔπεισεν
 εἰς
 φυνὲν] φυνεὶς
9. —αὐτοῦ, λέγοντες
 Τίς . . . αὕτη] τίς αὕτη εἴη ἡ
 παραβολή
 14. πρὸς, quamvis praecesserit
 τὸ δὲ
 16. λυχνίας] λυχνίαν
 20. καὶ ἀπηγγέλη] ἀπηγγέλη δὲ
 21. —ἀποκριθεὶς
 22. Καὶ ἐγένετο] Ἐγένετο δὲ
 23. συνεπηροῦντο] ἐπηροῦντο
 24. ἐπιστάτα alterum punctis
 notatum est.
 25. —ἐστὶν
 ἄρα] ἄρα
 †—καὶ ὑπακ. αὐτῷ
 26. Γαδαρηνῶν] γεργεσηνῶν, manus
 altera Γρ Γαδαρηνῶν
 27. —αὐτῷ
 28. —τοῦ ante ὑψίστου
 32. παρεκάλουν] παρεκάλεσαν
 34. —ἀπελθόντες
 37. Γαδαρηνῶν] γεργεσηνῶν Γρ Γαδα-
 ρηνων, ut supra.
 ἀπ'] ἀπὸ τῶν ὁρίων
 —τὸ
 38. ὁ Ἰ., λέγων] εἰπὼν (vulgatum
 Γρ in margine)
 40. Ἐγένετο δὲ ἐν] ἐν δὲ (vulgatum
 Γρ in margine)
 43. εἰς ἰ. . . βίον] ἱατροῖς
 προσαναλώσασα τὸν ἅπαντα
 βίον
 †45. —καὶ οἱ μετ' αὐτοῦ, supplevit
 m. alt.
 46. ἀπ'] ἐξ. Est quidem litura,
 sed nihil erasum videtur.
 47. —αὐτῷ post ἀπηγγεῖλεν
 49. παρὰ] ἀπὸ
 —αὐτῷ
 51. Εἰσελθὼν] ἐλθὼν
 53. —ἐκβαλὼν . . . καὶ

IX 1. —μαθητὰς αὐτοῦ

4. καὶ εἰς ἣν ἂν] εἰς ἣν δ' ἂν

ἐγγέρηται] ἡγέρθη

9. καὶ εἶπεν] εἶπεν δὲ

10. —ἔρημον (πόλεωσ est in
litura)

Βηθσαϊδά] βηθσαϊδαν

11. δεξιόμενος] ἀποδεξιόμενος

13. δύο ἰχθύες] ἰχθύες δύο

14. —αὐτοῦ

κατακλίνετε] ἀνακλίνετε

15. ἀνέκλιναν ἅπαντας] κατέκλιναν
πάντας

16. παρατιθέναι] παραθῆναι

†20. —με λέγετε εἶναι

εἰπεῖν] λέγειν

21. αὐτοῖς παρ.] παρήγγειλεν αὐτοῖς

25. ὠφελείται] ὠφελεί

26. τῶν ἁγίων ἀγγέλων] τῶν ἀγγέλων
τῶν ἁγίων, ^a superscr. a
pr. m. haesitanti, ut
videtur.

27. ἐστηκότων, οἱ] ἐστῶτων. οἱ τινες

28. —τὸν

33. Μωσεί . . . Ἠλία] μίαν μωσή.
καὶ ἡλία μίαν

34. ἐγένετο] ἰδοὺ

35. —λέγουσα

38. ἀνεβόησε] ἐβόησε

39. μόγισ] μόλις

40. ἐκβάλλωσιν αὐτό] ἐκβάλλωσιν
αὐτῶι

43. ἐποίησεν ὁ Ἰ.] ἐποίει

44. παραδίδοσθαι] παραδοθῆναι

47. ἰδὼν] εἰδὼς

ἐαυτῷ] αὐτῶι

48. ἔσται] ἐστὶ

49. ἐπὶ] ἐν

—τὰ

50. ἡμῶν] ὑμῶν bis

51. —αὐτοῦ

52. —πορευθέντας

αὐτῷ] ἐαυτῷ

53. εἰς] Compendium quod
valet εἰς τὴν

54. —αὐτοῦ

ἀπὸ] ἐκ

ὥς καὶ ἡλιασ ἐποίησεν; in
margine (cum locus sit
ad calcem paginae) addi-
dit manus fortasse prima.55-6. οὐκ οἴδατε ποίου πῶς ἐστέ;
ὁ υἱὸς κ. τ. λ.

ἀπολέσαι] ἀποκτείναι

57. Ἐγένετο δὲ π. αὐτ., ἐν τῇ ὁδῷ]
καὶ πορευομένων αὐτ'

62. —πρὸς αὐτὸν

εἰς τὴν βασιλείαν] ἐν τῇ βασιλ-
είαι

X 1. —αὐτοὺς

ἔρχεσθαι] πόρεύσθαι (sic)

2. οὖν] δὲ

ἐκβάλλη ἐργάτας] ἐργάτας ἐκ-
βάλλη

4. μηδὲ] μὴ

5. 10. εἰσερχ·] εἰσέλθῃτε

6. ἐὰν μὲν ᾗ] ἐὰν εἴ

ἐπαναπαύσεται] ἀναπαύσεται

7. —ἐστί

8. —δ'

11. Post ὑμῶν + εἰς τοὺς πόδας
ἡμῶν

12. —δὲ

13. χοραζιν . . . βηθσαϊδάν

15. καὶ ^{πε}φρασσαύμ (quae manus
correxerit, nescio: sed
alibi videtur idem immu-
tasse altera m., ipsi scriba
aequalis)ἡ . . . ὑψωθείσα] μὴ ἕως τοῦ
οὐρανοῦ ὑψωθήσῃ;

19. δίδωμι] δέδωκα
 20. —μᾶλλον
 22. —καὶ στρ. πρ. τ. μ. εἶπε.
 παρεδ. μοι] μοι παρεδόθη
 γινώσκει] ἐπιγινώσκει
 30. —τυγχάνοντα
 32. —δὲ
 —γενομενος
 33. —αὐτὸν
 35. —αὐτῷ
 37. Εἰ πεν οὖν αὐτῷ ὁ 'Ι.] εἶπεν δὲ
 αὐτῷ
 XI 1. —καὶ (ante 'Ιωάννης)
 2. —ἡμῶν . . . οὐρανοῖς
 ἡ βασιλεία σου] τὸ πῶ σου τὸ
 ἅγιον ἐφ' ἡμᾶς* ὁ καθαρισάτω
 ἡμᾶς.
 4. —ἀλλὰ . . . πονηροῦ
 8. δώσει] δίδωσιν, pr. m.
 αὐτοῦ φίλον] φίλον αὐτοῦ
 ὅσων] ὅσον
 II. + ἐξ ante ὑμῶν
 αἰτήσῃ ὁ υἱὸς ἄρτον] ὁ υἱὸς
 αἰτήσῃ ἄρτον;
 εἰ καὶ] ἦ
 12. —καὶ
 13. ἀγ. δόμ.] δόματα ἀγαθὰ
 14. + πάντες ante οἱ ὄχλοι
 15. + τῷ ante ἄρχοντι
 17. διαμερισθείσα] μερισθείσα
 19. ἐκβάλλουσι] Voluit procul-
 dubio scripsisse ἐκβαλοῦσι
 κρ. ὑμ. αὐτοὶ] αὐτοὶ ὑμῶν κριταὶ
 22. —ὁ
 29. αὕτη γενεὰ (non satis indi-
 cavi nec nunc memini
 utrum γενεὰ bis scriptum
 sit, an ἡ γενεὰ omissa ante
 αὕτη)
 ἐπιζητεῖ] ζητεῖ
 —τοῦ προφήτου
 30. σημείον τοῖς Νιν.] τοῖς νηνεύ-
 ταις σημείον
 32. Νινευτὶ] νηνεύται
 33. κρυπτὸν] κρυπτὴν
 †—οὐδὲ . . . μόδιον (quod
 addidit manus altera)
 36. —τὶ
 37. —τις
 40. τὸ ξέωθεν καὶ τὸ ἔσωθεν] τὸ
 ἔσωθεν καὶ τὸ ξέωθεν
 41. —ὑμῖν
 42. ἀφίεναι] παρέναι
 44. —οἱ ante περιπ.
 48. μαρτυρεῖτε] μάρτυρες ἔστε pr.
 m.(es compendioscriptum
 in fine versus.)
 54. —καὶ
 XII 3. πρὸς] εἰς
 4. φοβηθῆτε] πτοηθῆτε
 μὴ ἐχ. περισσότ.] περισσώτερον μὴ
 ἐχόντων
 5. ἐξ. ἐχ.] ἐχοντα ἐξουσίαν
 —τὴν
 II. προσφέρωσιν] εἰσφέρωσιν
 ἐπὶ] εἰς
 12. αὕτῃ] ἐκείνῃ
 13. αὐτῷ ἐκ τοῦ ὄχλου] τῶν ἐκ τοῦ
 ὄχλου αὐτῷ
 14. δικαστὴν] κριτὴν
 16. εὐφόρησεν] ἐφόρησεν
 22. —ὑμῶν
 23. + γὰρ post ἡ. In fine ver-
 sus est;
 24. ἀποθήκη] ἀποθήκαι
 26. οὕτε] οὐδὲ
 27. —δὲ
 28. τὸν χόρτον . . . ὄντα] ἐν ἀγρῷ
 σήμερον τὸν χόρτον ὄντα
 30. ταῦτα γὰρ πάντα] πάντα γὰρ
 ταῦτα

36. *ἐαυτῶν*] *αὐτῶν*

41. —*αὐτῶ*

42. *Εἶπε δέ*] *καὶ εἶπεν*
διδόναι] *δοῦναι*

47. *ἐαυτοῦ*] *αὐτοῦ*

49. *εἰς*] *ἐπὶ*

51. *ἀλλ'* ἢ] *ἀλλὰ*

53. *θυγατρὶ*] *τὴν θυγατέρα*
μητρί] *τὴν μητέρα*

54. —*τὴν*

58. *βάλλῃ*] *βάλλῃ*

XIII 8. *κοπρίαν*] *κόπρια*

11. *γυνὴ ἦν*] *ἦν γυνή*

13. *ἐπέθηκεν*] *ἔθηκεν*

15. *Ὑποκριτὰ*] *ἵποκριταί*

16. *Ἀβραὰμ οὖσαν*] *οὖσαν ἀβραὰμ*
(*usitatus est ἀβραάμ*).

19. *κῆπον ἐαυτοῦ*] *τὸν κῆπον αὐτοῦ*
(*compendiis*)

20. —*καὶ*

23. *Primo scripserat πρὸς αὐτόν,*
mox inter scribendum
correxīt αὐτοῦς

29. —*ἀπὸ ante βορρᾶ (καὶ fuerat*
in extremo versu)

31. *ἡμέρα*] *ῥα*

33. *πλὴν δεῖ με . . . αὔριον*] *πλὴν*
σήμερον καὶ αὔριον δεῖμαι
(*compendiis*)

35. *ἀμὴν δὲ λέγω*] *λέγω δὲ*

XIV 5. *ὄνος*] *ὁ νῖδος*

10. *ἀνάπεσον*] *ἀνάπεσε*

12. —*καὶ (post δέ)*

15. *ἄρτον*] *ἄριστον*

26. *ἐαυτοῦ*] *αὐτοῦ*

28. + *ὁ ante θέλων, et punctum*
post οἰκοδομήσαι.

32. *αὐτοῦ πόρρω*] *πόρρω αὐτοῦ*
(*compendio*)

33. *ἐαυτοῦ*] *ἐαυτῶ*

35. *ἐστιν ἔξω*] *ἐστι καὶ ἔξω*

XV 5. *Post ἐπιτίθῃσιν + αὐτῶι,*
i. e. αὐτὸ

17. *Post ἐγὼ δὲ + ὧδε*

19. —*καὶ ante οὐκ ἔτι*

21. + *ποιήσῃν με ὥς (sic hic et*
.v. 19: nescio quae manus
σ suppleverit) ἐνα τῶν μισ-
θίων σου

XVI 1. *αὐτοῦ*] *αὐτῶι ἢ αὐτοῦ*

6. *Post prius εἶπεν + αὐτῶι*
—*σου*

*†13. —*καὶ μαμωνᾶ Supplevit*
m. altera. Potest tamen
consulto omissum fuisse :
cf. Jos. XXIV 19.

15. *ἐνώπιον . . . ἐστιν*] *ἐστιν ἐνώ-*
πιον τῷ θεῷ.

22. *τοῦ Ἀβραάμ.*] *ἀβραάμ (—τοῦ)*

25. *ὅδε*] *ὧδε*

26. *ἐντεῦθεν*] *ἐνθεν*

29. *Post λέγει + δὲ (compendio*
scriptum)

31. *ἀκούουσιν*] *ἀκούουσιν . (sic)*

XVII 4. —*ἐπὶ σέ*

6. *εἴχετε*] *ἔχετε*

7. *Punctum est post εὐθέως*
ἀνάπεσαι] *ἀνάπεσε*

9. —*αὐτῷ*

10. —*ὅτι ante ὁ ὦφ.*

†24. —*εἰς τὴν ὑπ' οὐρανὸν*
—*καὶ*

34. —*ὁ bis.*

36. + *δύο ἔσονται (compendio in*
fine versu) ἐν τῷ ἀγρῷ ἔσο
παραληφθήσεται καὶ ὁ ἕτερος
ἀφεθήσεται

XVIII 1. Post προσεύχεσθαι +
αὐτοὺς (compendio)

5. γε] δὲ (compendio)

ἰπωπιάζῃ] ἰποπιέζῃ

9. —καὶ ante πρὸς

13. + ἀπὸ ante μακρόθεν

14. Post ἦ + γὰρ (compendio)

22. In margine nescio qua
manus supplevit ὅτι ante
ἔτι

XIX 4. —δι'

7. ἀπαντες] πάντες

15. —καὶ ante εἶπε

16, 18, 20. μὴ] μὴς

23. —τῇν

35. ἐαυτῶν] αὐτῶν (compendio)

37. ἤρξαντο] ἤρξατο

48. —τὸ

XX 1. ἀρχιερεῖς] ἱερεῖς

9. —τις

19. —τὸν λαὸν (in margine in-
seruit m. altera).

28. Post τὴν γυναῖκα + αὐτοῦ

31. αὐτὴν ὥσαύτως] αὐτὴν ὥσαύ-
τως ὥσαύτως

32. —δὲ

46. Post γραμματέων + καὶ

XXI 2. δὲ καὶ τινα] δέ τινα καὶ

11. φόβητρα (—τε)

12. ἀπάντων] πάντων

16. —καὶ ἀδελφῶν

XXII 3. —ὁ

4. Post ἀρχιερεῦσι + καὶ γραμ-
ματεῦσι

—τοῖς ante στρατηγοῖς

9. ἐτοιμάσωμεν] ἐτοιμάσομεν

18. γεννήματος] γενήματος

*20. αἵματι] ὀνόματι

23. τοῦτο μέλλων] μέλλων τοῦτο
(compendio in fine ver-
sus)

25. εἶπε (sine ν)

30. καθήσεσθε

32. ἐκλείπη] ἐκλίπη

36. πωλησάτω . . . ἀγορασάτω]
πωλήσει . . . ἀγοράσει

μάχαιραι ὥδε] ὥδε μάχαιραι

47. Post finem versus + τοῦτο
γὰρ σημεῖον δέδωκεν αὐτοῖς
ὃν ἂν φιλήσω αὐτός ἐστιν
(nonnullis compendiis)

49. —ἐν

52. ἐπ'] πρὸς : marg. Γρ ἐπάντων
(compendio)

53. ἀλλ'] ἀλλὰ

60. —ὁ ante ἀλέκτωρ

66. —τε

ἐαυτῶν] αὐτῶν

XXIII 6. εἰ ὁ] ἦ : debuit profecto
scribere ἦ (*ἦ ἄνθρωπος
Γαλιλαῖός ἐστι ;)

11. ἐξουθενήσας] ἐξουθενήσας, δ
fortasse in litura

18. αἶρε] αἶραι, et in margine
ἄρε. Credo scribam volu-
isse αἶρε, et correctorem
ἄραι.

—τὸν

26. —τοῦ ante ἐρχομένου

27. —καί, sed in margine addi-
dit prima, ut credo,
manus.

31. γένηται] γίνεται

46. φωνῇ μεγάλῃ] μεγάλῃ φωνῇ

53. Post finem v. + καὶ προσεκύ- XXIV 18. —ἐν
 λισε λίθον ἐπὶ τὴν θύραν τ 27. αὐτοῦ compendio: ἐ credi-
 μνημείου derim a pr. m. insertum
 54. —καὶ ante σάββατον 33. + αὐτοὶ ante ἀναστ.
 55. —καὶ 52. —αὐτόν.

It will be seen that the noteworthy readings are far more numerous in the first half of the Gospel than in the second. In the first four chapters I have counted about¹ 60 cases where 604 agrees, against the received text, with the approximate consensus of the group of authorities to which \aleph BL 33 belong: about 80 where it agrees with the T. R. against these, and some 30 odd where it differs from the T. R. and is supported by *some* ancient authority (usually "Western") other than that mentioned. In from 4 to 6 passages \aleph B, etc., 604, and the T. R. all differ from one another: in from 22 to 24, the reading of 604 is, so far as I am aware, almost or altogether unique. On the other hand, in the last four chapters (218 verses compared with 232) there are (besides mere clerical errors and varieties of spelling) only 35 deviations in all from the received text; and of these at least 7 are cases where the modern "Received Text" is a merely accidental one, not agreeing with the mass of even the later codices. Of the 28 real deviations from the so-called Syrian text, or received text of mediaeval Greece, the substitution of the simple for the reflexive pronoun in XXII 66 and (doubtfully) in XXIV 27 are almost the only ones where 604 agrees with \aleph and B or L against the mass of MSS. In most of the other cases it has *some* respectable authority for its reading, but usually late, often only cursive: as in the very remarkable passage XXII 20. This passage and certain others have been marked with an asterisk above, because they seem to suggest (they are very far from proving) an hypothesis as to the source of the peculiarities of this text. In XI 2 we have a reading akin to, though apparently not identical with, that of Marcion's recension of St. Luke. Now, except in XX 19 and (partly) XI 11, XII 5, I do not know that Marcion's text is proved to agree elsewhere with 604 in any of its peculiarities; but it is curious, though it *may* be

¹ Of course it is impossible to define what is an approximate *consensus* of such a very uncertain group. E. g. in I 27 the obvious interpolation καὶ πατριᾶς is found in \aleph L 1 Euseb. as well as in CF and elsewhere. In the next verse, BL 1, 131 Memph. omit ὁ ἀγγελος altogether, while \aleph F 69 and the old Latin agree with 604 in placing it after πρὸς αὐτήν. Do these cases belong to the first category or the third?

accidental, that so many of the peculiar readings of 604 should be perversions of passages bearing (or perversely made to bear) on Christological doctrine. No doubt, individual passages admit of explanation. In II 13 *σὺν τῷ λόγῳ* may be imagined to mean "while he was yet speaking," as *ἅμα τῷ λόγῳ* very well might. In III 23 *ἐρχόμενος* is possible as a slip or a conjecture in a rather obscure and perhaps corrupt passage. Still more probably, in VIII 5, might *λόγον* be explained as an ill-timed reminiscence of ver. 11 or of Mark IV 14. But what is to be said of the omission (absolutely without other authority) in III 22? still more, what of the monstrous reading which caught my eye in John VII 39, *ἐβαπτίσθη* for *ἐδοξάσθη*? The last *could not* be a mere slip of a mediæval scribe, least of all in so familiar a passage as the Whitsunday Gospel. Of course no text of St. John could be, strictly speaking, Marcionite: but the theory which Marcion founded on Luke XII 50 and some other passage (Mark X 38?) is the only one which makes *ἐβαπτίσθη* other than meaningless. Last of all, in XXII 20, the fact that *ὀνόματι* is not quite unique proves that it is not accidental; and though an easier error than the other, it would be even more startling to a Catholic transcriber—even more attractive to a Gnostic editor.

Of the other peculiar readings I will only remark on the numerous omissions. They never are such as to destroy the sense—indeed they have mostly some plausibility, *e. g.* in VI 48-9, where the variation of the best authorities is such as to make omission tempting. I have marked omissions of this character with a † in the above list of readings—not confining myself to such as are absolutely peculiar to this MS, but neither including such cases as I 28, where omission is the rule in the oldest type of text. But the unsupported omissions of 604 may be thought, as far as they go, to throw doubt on the propriety of the nearly similar omissions of B. In VI 26, VIII 25 these seem to stand *alone* in the omission.

W. H. SIMCOX.